A LETTER OF Spirituall Advice:

Written to

Mr STEPHEN MARSHALL IN HIS SICKNESSE,

By

One of his Brethren in the Clergy,

Mart. 1. M. DC. XLIII.

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To Mr Stephen Marshall.

Sir,

When I heard of your ſickneſſe, (though conſidering the wofull miſeries of the times I do uſually rather congratulate with men their happineſſe, whom God ſeemes to favour ſo much as to call to himſelfe, and to his owne reſt, from being ſpectators or actors or ſufferers in theſe calamities wherin this Kingdome is involved, yet) I aſſure you I found in my ſelfe ſuch a different apprehenſion of your ſtate, from that of other ordinary ſick men, that I thinke you will not wonder, if all the Kings Subjects, who wiſh good ſucceſſe unto His Majeſtie in this warre, cannot impute your viſitation to any thing but to the juſt ſeverity and revenge of Almighty God upon you, for having had ſo ſtrong an influence upon the ruine of this Kingdome and Church. For, Sir, is it not apparent, that, among others your eminent gifts of preaching have beene made uſe of for the kindling of thoſe flames of Rebellion and civill warre, and moſt unchriſtian bloudſhed? Have not you with all the earneſtneſſe, and (as you call it) zeale imaginable, perſwaded your Hearers to a liberall contribution for the maintaining of this unnaturall warre? Have not you forſaken your owne charge to accompany and ſtrengthen the Generall of your Army in his reſolution and attempts, againſt the juſt power and life of his and your *Anoynted Soveraigne?* Does not the whole Kingdome impute almoſt all the diſtractions and combuſtions therein, as much to the

ſeditious ſermons of the *Preachers of your faction*, as to the contrivances of thoſe perſons, who ſet you on worke? Let your own conſcience be your own judge in this matter, and it will tell you, that if all theſe new deſignes ſhould ſucceed to your wiſh, if there ſhould happen a change in government, either of Kingdome or Church, you would thinke your ſelves wrong'd if you ſhould be defrauded of being acknowledged very effectuall inſtruments in that change. Theſe things therefore being ſo, you cannot accuſe of uncharitablenes thoſe who think theſe deſignes not only unjuſt but ruinous both to Juſtice and Religion, if they attribute it to Gods mercy to them, and vengeance on you, if he take out of the world ſuch a fire-brand as you are.

Sir, whether your ſickneſſe be unto death or no, I know not, I am ſure thoſe ſinnes (without unuſuall and miraculous mercy) will prove ſinnes unto death in all thoſe that are guilty of them, and die without repentance and amendment, and ſatisfaction to Gods Church for the ſcandall of them. And upon this ground I how unworthy ſoever yet by my profeſſion being one of your brethren and companions in the miniſtry of the Goſpell, thought it my duty to beſeech you in the bowells of Chriſt to take a ſurvey of your preſent condition, with other eyes then heretofore, I doubt, you have done; And to take it patiently from me, though a ſtranger to your perſon, if I offer you ſome hints, which your owne better underſtanding will make uſe of for a more exact diſcerning apprehenſion and judgement of the nature of this buſineſſe, now to be decided by the ſword: which though it prevaile to your owne wiſh, yet it is not the ſword or victory will juſtifie you before Gods Tribunall. Remember Sir, it is not a *Cloſe Committee* pack't together of your owne freinds or faction, that muſt determine the cauſe betweene God and you, neither are they any *new invented fundamentall Lawes* of Kingdome or Nature that are to be your rule, but only the Lawes of the *New Covenant*; And from them it is that I intend to ſuggeſt unto your thoughts, arguments which I deſire you impartially to examine, to the end that when you appeare before the throne of Chriſt you may be able to juſtifie your ſelfe, either that you have fulfilled your duty, or if you have failed therein, yet at leaſt that you have fail'd after a reaſonable and prudent examination by that Rule.

I ſuppoſe you will not aſſume ſuch infallibility of judgement to your

your owne perſon or party, as to thinke that the right is ſo unqueſtionably on your ſide, that nothing can be objected againſt you that deſerves to be conſidered; ſince at leaſt an equall part of the beſt judgements in the Kingdome, and moſt learned perſons in the Church, are your adverſaries in this cauſe; And (which ought to be of great moment with you) ſince a farre greater number of the Members of both Houſes (though perhaps through negligence or feare not now ſitting in Weſtminſter,) do proteſt againſt theſe proceedings. Let it but be granted, that all thoſe which oppoſe you have ſome ſeeming probability on their ſide; and then I am ſure you will judge it neceſſary eſpecially for a dying perſon, (if that be your preſent condition,) to be ſuſpicious of himſelfe, and to hearken to all objections, and to uſe all prudent meanes for ſettling of his conſcience before he depart out of the world. If you looke upon this warre (and ſurely your minde will not be ſo buſie other waies, but ſometimes you will looke upon this war) the reſult of your late-two-yeares-ſermons, the effect of all thoſe publiſhed lying Pamphlets, and diſcourſes of forged conſpiracies, feares and jealouſies, (now ſo confeſſedly groundleſſe, that they are become a Proverbe of vanity) it cannot be avoided but you will have now and then ſome accuſing thoughts among others, they will not be all altogether excuſing or juſtifying. I pray you give mee leave to marſhall in order before your eyes certaine accuſing thoughts, and put it to the tryall of your owne heart whether they doe with any force or juſtice accuſe you, I aſſure you I will take upon mee no further then to accuſe you, for it is God onely muſt be your Judge, and I beſeech him to prepare you for that judgement, and to performe it with all poſſible clemency and mercy.

You have at laſt Sir, obtained one end of all your endeavours, your watchings and faſtings and prayers and Sermons; you ſee there is at length a warre inflameing the whole Kingdome, you have obtained that it be put to the tryall of fire and ſword, whether God will ſo bleſſe both theſe as by their meanes to purge this Kingdome and Church of the ſtaines, which you ſuppoſe are in them both, and ſet up that pretended Seepter of Chriſts Kingdome, the *Preſbytery* or *independency*: (we know not yet whether is deſign'd.)

Now in this warre now raiſed, I ſhall principally conſider the condition of the *perſons* betweene whom it was waged, and the *grounds*

and pretences thereof, and from thence raiſe ſuch Articles of accuſation, as I muſt needes feare you cannot chuſe but anſwer guilty unto them at the barre of conſcience. And theſe I will conſider, with an intention not ſo much to interpoſe mine owne judgement concerning the legality of them, as deſireous to ſhew that you, as a Preacher of the Goſpell, ought not ſo to have intereſſed your ſelfe in them.

1. The parties oppoſ'd and in colliſion againſt one another in this warre are; on the one ſide the *Kings Majeſty* aſſiſted by the moſt conſiderable part of the *Nobility* and *Gentry* and *Commons*, and all the Clergy that are indeed the *true Engliſh Proteſtant Clergy*; and on the other ſide, *No King* (nor ſo much as an uſurping pretended King) but *onely Subjects*, (or ſuch as ought to be ſuch, and have often ſworne they will be ſuch) and among them, the only forward perſons are *Sectaries*, ſuch as abhorre the eſtabliſhed Doctrine and Diſcipline of our Church; as appeares in that whereſoever almoſt that Army comes, there is all the violence and deſpight imaginable exerciſed againſt the Leiturgy and Ceremonies of the Church, and perſons of Church-men; witneſſe *Canterbury*, *Worceſter*, *Wincheſter*, *Saliſbury*, and the other day, *Lambeth*.

And herein I accuſe you firſt (or rather, I deſire you that you would permit your owne thoughts to accuſe you, I doe not yet ſay to condemne you, but accuſe you) that you have forgotten or wilfully tranſgreſſed the duty of a miniſter of the Goſpell of Peace, in being forward to kindle a warre of what nature or with what pretences ſoever. Do you in the Goſpell, Maſter *S.* (*Marſhall*, (which is your Commiſſion) find any encouragements, or which is more, any command to foment Warre? *From whence are Warres*, in generall, *and fightings among you?* S. *James* will anſwer, *Come they not even* ἐκ τῶν ἡδονῶν ὑμῶν, *from your luſts which warre in your Members?* Chriſt our Maſter indeed ſayes that he came *to ſend fire and the ſword upon the Earth*, ſhewing, not what he intended or commanded, but what, through the wickedneſſe and malice of Satan and prophane men would be a conſequent of the preaching of the Goſpell, even that Goſpell which is notwithſtanding the Goſpell of meekeneſſe, and patience, and charity, *viz.* that the enemies thereof would expreſſe all poſſible fury and rage againſt it. For that fire (as appeares in the text) is the *Baptiſme* of *perſecutions*, wherewith Chriſt himſelfe and his followers were to be

baptized,

baptized, a warre wherein he and they were to be patients only and not agents, he came not to put the ſword into the hands but into the bowels of his owne ſervants. You ſtand therefore accuſed for being active your ſelfe, and encouraging other Chriſtians to be active and invaders in this warre, for being a moſt unchriſtian Baptizer of Chriſtians with this fire.

But, ſecondly, the accuſation againſt you for being a fomenter of warre, in *Subjects* againſt their *lawfull Prince*, acknowledged for ſuch both by you and them, is farre more heavy and preſſing: (I know you have pretty diſtinctions whereby you can gaine applauſe of your hearers, by dividing the *King* from *Charles Stuart*, and defending the one by murthering the other; but remember now it is God & your own conſcience before whom I accuſe you, who will prove Judges too cunning for ſuch diſtinctions.) For Gods ſake therefore lay your hand upon your heart, and aske your owne ſoule what pretence or excuſe can be found for this in any law, either of the Kingdome of England, or Heaven. Is there any one word either in the Common or Statute Law, which allowes an Engliſh Subject with Armes in hand to reſiſt the King in perſon? Is he not indeed, and as you have often ſworne to acknowledge him, the *ſupreame Monarch* in his dominions? does not all exerciſe of coercion and power from all Courts iſſue by his writ? Have not all ſubordinate Magiſtrates their power from him, and therefore are they not with reſpect to him, meere private perſons? Do the two Houſes of Parliament themſelves in all their addreſſes, petitions &c. unto His Majeſty aſſume any other title unto themſelves both ſeverally and joyntly, but onely *your Majeſties moſt humble and faithfull Subjects?* Theſe things being ſo, & you knowing them to be ſo, I beſeech you next ſearch diligently the Goſpell, & find but one clauſe where you are allowed, or where the leaſt ſuſpicion may be given you that you may hope that you may in any caſe be allowed to diſpence with this your duty to His Majeſty; and I will confeſſe that you and your friends only have ſhewed your ſelves good Subjects and good Chriſtians, and that all we who pray for him and wiſh him victory in this warre, are Traitors to him, and Apoſtates from Chriſtianity. But no ſuch thing appearing, as you too well know, (for I wiſh for your owne ſake that it were but ignorance, that has made you ſo zealous in the cauſe as you have been) how can you read or but think upon the beginning of the 13 Chap. to the Rom. without horrour,

and ſecret wiſhes that S. *Paul* had had no inke to write words, that will prove ſo fatall againſt you? Is that Chapter, Maſter *Marſhall*, a part of that Covenant by which you muſt be judged at the laſt day? And can you hope to appeare with any confidence when that Chapter ſhall be charg'd upon you? Conſider Sir, from whom has the King His power? is it not from God? Does not S. *Paul* ſay expreſſely, *he is the Miniſter of God*, His Vice-gerent to exerciſe ſome Acts, which not the conſent of all the men in the world have right to inveſt him with? *For he beares the ſword*, that is, the power of life and death. Has any man power over his owne life, to relinquiſh it at his pleaſure? And it being ſure he hath not, can he communicate to another the diſpoſition of his owne life, (over which no man but God only, or they to whom God delegates his power have Authority?) no certainly, Maſter *Marſhall*. *There is no power* (at leaſt no ſuch power) *but of God, the powers that are, are ordained of God.* Inſomuch that you will not find any example of Capitall puniſhments in the world exerciſed by any, till God gave that power to man, which to my underſtanding he firſt gave, and then only in the caſe of murder, to *Noah* (Gen: 9. 4, 5, 6.) ſo that before it was under a dire puniſhment forbidden to kill even that murderous wretch *Cain* himſelfe. The people then, though they chooſe the perſon of their King (which queſtionleſſe they did by direction from God at the firſt) yet not they but God only gives him this ſupereminent power *over life and death*; with regard whereto doubtleſſe he call's Kings and all ſupreame Governours, eſpecially *Elohim*, and ſaith, *By me Kings raigne; whoſoever therefore*, ſaith S. *Paul*, *reſiſteth, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation.* Theſe will prove ſad words Maſter *Marſhall* to a dying man, that is guilty he hath in ſo high a nature reſiſted, and taught others to do ſo too: Eſpecially conſidering, that theſe precepts of obedience were by S. *Paul* given to us Chriſtians, at a time when the world was governed by ſuch prodigious Tyrants, as no Hiſtory mentions the like either before or after them; as if God intended thereby to cut off all imaginable pretences of diſobedience for ever.

Had not the Jewes as great Civill Priviledges as wee, granted by God himſelfe? had not they a command *not to ſet a ſtranger over them?* yet when a ſtranger had violently uſurped this power, does not Chriſt command us *to give to Ceſar that tribute* (a ſigne and acknowledgment

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of

of that Authority) *which was Cæsar's*. Then can zeale for Religion diſpenſe with you, thinke you? Did Saint *Paul* ſay, *you muſt needs be Subject not onely for wrath but Conſcience ſake, and whoſoever reſiſteth receiveth to himſelfe Damnation?* and were not the perſons againſt whom reſiſtance was thus ſtrictly forbidden, *Caligula*, or *Claudius*, or *Nero's* Perſons, that abhorr'd, and as farre as the whole power of mankind could prevaile, endeavoured to deſtroy Chriſtianity it ſelfe? And can ſetling a new diſcipline, or rooting out ſome ſpeculative errours, allow you to reſiſt a good Chriſtian Proteſtant Prince? So true a Proteſtant according to the eſtabliſhed Religion of *England*, that I am perſwaded he hath ſcarce one Subject more hearty and zealous, and conſtant in it, and more ready to ſacrifice his life for it, then himſelfe.

But you have beene taught of late, and have taught others to ſay, that His Majeſty is bound by promiſe and oath to ſuch and ſuch things, and with theſe promiſes received his Crowne, which is forfeited when theſe promiſes are broken.

Do you indeed thinke Sir, that any of your Maſters beleeve themſelves, when they make ſuch objections? was not His Majeſty a King inveſted with his full power before he made theſe promiſes at his Coronation? or does he tell you, that he quits and releaſes unto you your allegeance when he failes in any of theſe promiſes? He will be anſwerable to God for injuſtice and perjury if he breake his promiſes, and that will be puniſhment ſufficient, without your endeavours to dethrone him, and take away his life. The King of *England*, all the world knowes, is not a Duke of *Brabant*, or King of *Arragon*, that receives his Crowne conditionally, with power of revocation when the conditions are broken. You know this well enough Sir, and therefore I adviſe you to prepare an anſwer for Saint *Paul*.

The other ground, whereon the Articles of your accuſation ſhall be laid, does reſpect the cauſes or pretences of this horrible un-Chriſtian warre; which are either Civill *viz.* vindication of the *Liberties of the Subject*, and *Priviledges of Parliament*, *&c.* or Spirituall, namely, the *purging of Innovations* in the Church, and *ſetling the Proteſtant Religion* of this Kingdome in the purity thereof. It may be, you will reckon among Spirituall grounds the dividing all the revenues of Churchmen, amongſt I know not yet whom.

For the first, If it did appeare that His Majesty not onely had in times past, but for the future did resolve to entrench in the highest degree upon both these, (notwithstanding triennial Parliaments.) yet let me, speaking to you as to a Clergy-man, from a Clergy-man, aske you whether the Gospell doth warrant us the ministers thereof, to incite and provoke Subjects to warre and bloudshed for any worldly causes whatsoever. For consider Master *Marshall*, are Christian Subjects bound in Conscience not to suffer the effects of Tyranny? Cannot they be saved under an oppressing cruell Governour? Is the patient suffering ones selfe to be defrauded and injured by a lawfull Ruler become a sinne? Truly Sir, I am so farre from thinking so, that I cannot find in mine heart to preach against those patient Citizens in *London*, who without resistance suffer themselves to be plundered, by these who certainely were not borne their Princes, to whom they never tooke any oathes of allegiance; neither can I condemne that man as out of the Gospell, who would rather deliver his purse unto a theife, then endanger the wretches life, by resisting him and fighting for it. This therefore being so that it may consist with a good conscience to be wronged (and if it were not so, S. *Paul* would never have said, *why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded, viz.* then goe to law &c.) I wonder what Text you could make use of to bring this within a Sermon-businesse to perswade Subjects rather then suffer such things, to endanger their own lives, and the life of their anoynted King; (yea and the soules of both too) though he had beene a Tyrant! This was certainly a great fault in you Sir, and your party; Though there had beene not only rationall suspicions, but apparent proofes, that oppression and Slavery were threatned to this Nation. You might have found Textes in the Gospell, wherein in such cases mention was made, and advises given for the practice of certain Christian vertues called *meekenesse*, and *patience*, and *praying for enemies*, and *resignation of our selves to Gods good providence*, and acknowledging that our sinnes have deserved, that for them, *God should deliver us over into the hands of Tyrannicall Governours*

These Textes (which every where offer themselves you should have studied, and these vertues you should have commended to your hearers, as seasonable on such occasions, (which I pray you not to interpret

pret to be boasting, If I tell you, that such is my practice in these dayes wherein there is so great occasions given for the exercise of such Christian vertues, and given by persons in whose innocence and Justice you do much confide,) and not resisting and rising up in Armes against them, and revenging our selves of our sufferings upon the persons and rights of those, whom we were borne to live under, and to whom we had taken so many Oathes of Duty and Loyalty. For mine owne part I assure you Sir, if it should please God that you and your maiters should in the end Legally become our Governours, either in Civill or ecclesiasticall matters, be as rigorous and austere as you please I do promise you in the presence of God (who knowes me though you do not and will punish me if I lye,) that I will never exhort any man to revenge and opposition against you, never will I sollicit petitions to threaten you, nor tumults to advise you. If you should command me to do things unlawfull, or enjoyne me to subscribe to doctrines which I thinke erroneous, I will not do those things, nor professe such doctrines, but however I will never resist you, but either by flying from you, or suffering as meekly as I can the punishment and penalties that you shall inflict on me, and I do here engage my selfe to procure you as many fellow-patients as possibly I can: these things I take leave to tell you, upon supposition, that all pretended miseries were indeed apparently comming on us, and inevitable, but onely by these (to my understanding) unlawfull meanes.

But now Sir, since no such thing appeares probable, or almost possible to any man that hath in him left one grain of Christian charitie; since whatsoever former pressures we groaned under, as Ship-money, and Monopolies, are not onely so absolutely taken away, as no suspicion can remain of their returning (for which many thankes and acknowledgements are due and will be given to his Majestie by all good Subjects, how insensible and unthankfull soever you resolve to be) since not onely all the Delinquents in such cases are offered to the triall and punishment of the Law (excepting onely those whom new crimes of unthankfulnesse and malice against the King, have rendered justified and innocent, and unfit to be questioned, for all their former briberies and extortions) but likewise the most earnest assurances by solemne and publique protestations and oathes, freely given us by his Majestie (joyned with unusuall acknowledgements of errours past,

and all reasonable offers of satisfaction for them, as particularly, for his repair unto the House of Commons) and curses on his own Person and his Children: if those Protestations be not syncere, that surely they that beleeve not his Majestie (if there be any such, for I am confident most of those that say they do not beleeve him, do blaspheme their own faiths, and are anti-hypocrites of infidelitie) they must confesse a renouncing of Christian charitie, *which believes all things*; and they must thinke his Majestie destitute of ordinary prudence, since it is apparent that there is no possible way for him left to reigne in splendour, or so much as saferie, unlesse he make good these promises by future actions. (the greatest and most considerable part of that strength now about him, following him, chiefly upon that assurance, and out of experience, that the Lawes of the Land, which they see unregarded and nullified by others, are either to be revived, and justice executed by him, or not at all.) Sure Master *Marshall*, though his Majestie be a mightie Prince, yet I may say, it is beyond his power to give us greater securitie of making *England* the happiest Kingdom under the Sun in his Government according to Law and Justice, than he hath already done, unlesse he should dethrone himselfe, and give up his power and protection of us, his Subjects, from himselfe into other mens hands, which if he should attempt to do, he should be perjured. Thinke with your selves of any other lawfull securitie (that he be not the onely Person in the Kingdom unprotected) beyond that which you have already received, and I am very confident you shall have that granted too.

Where is then your Christian charitie all this while, Master *Marshall*? you that are commanded to forgive and receive into friendship your brother, *seven times* in one day, though he should offend as many times in one day, what dispensation do you finde in the Gospell for this dutie of charitie to your King, whom I am assured, you can never accuse of ever making any promise with a resolution to break it? or if you will needs be so hard to be perswaded your selves, where have you been taught to discourage and forbid others who are more easie of beleefe to trust him? Remember Sir, when the last fatall houre comes, if you have any sin lying on you not throughly mortified, you must then promise unto Almightie God amendment (if it shall please him to lengthen your dayes, and wo unto you, and more too,

too, if God does not believe us, and take our words) you muſt then ſay not onely, *Forgive me, as I forgave, &c.* But, *Believe and accept of this reſolution of mine, as I do, &c.* This you muſt ſay, and the onely comfort of your ſoul will be, that God will content himſelfe with promiſes onely, in ſtead of performances, notwithſtanding an hundred promiſes you did make in your life time againſt ſin, and as many times you forgot and neglected thoſe promiſes: Do not therefore teach Almightie God an evill leſſon againſt your ſelfe.

Now beſides this extreme and moſt unchriſtian uncharitablenesſe, and judging of your King, ſo as you dare not for all the world adventure to be judged your ſelfe, you muſt expect to be accuſed of moſt intolerable diſobedience and diſloyaltie to his Majeſtie. You that are commanded *to be ſubject out of conſcience* to *Nero*, if he were your King, *not to reſiſt him*, though he ſhould without Law murder you; yet you have and for ought appeares, yet do not onely deny obedience to a moſt righteous Chriſtian King, but you have appeared in the Field among armed Forces againſt Him; and (as it is affirmed by Gentlemen of qualitie, Officers in your Armie that were your Auditours) whereas you promiſed your Souldiers, that they ſhould never fight againſt his Majeſtie, yet when that fearfull day of *Edge-hill* came, you not onely broke that promiſe with them, but *encouraged them eſpecially to direct their ſhot toward that place where his Majeſtie ſtood.* The thought of this I am ſure will ſit near your ſoul before you die; but how would it have entred like boiling oyl into your bones, if the ſhot which from other hands you aimed againſt his Perſon had not ſwerved? I aſſure you, that you have greater cauſe to bleſſe God for preſerving his Majeſtie againſt your ſelfe, that day, than either my ſelfe, or any other, the moſt faithfull Subject he has. It could not be but pleaſure for us to periſh after ſo diſmall a loſſe, but for you to die with his blood upon your ſoules, who is Gods Anointed, methinkes the very thought of the poſſibilitie of it ſhould be ſufficient to baniſh from your heart all manner of peace and ſecuritie as long as you live.

There is one aggravation more for this your diſloyaltie, which certainly will make it a ſin that I muſt accuſe the povertie of our Language which will not afford us a name to underſtand it by, a ſin which the worſt Lay-perſon in the world could not be guilty of, that is (and if I remember well, his Majeſtie hath already in one of his writings

charged

charg'd you with it,) that you, not content with all theſe expreſſions of the utmoſt kind of diſobedience, ſhould take upon you to abſolve certaine ſoldiers, once his Priſoners, and graciouſly releaſed upon their oath, never to beare Armes againſt him more, of that their promiſe and oath, *making them twofold more the Children of Hell, then* &c. I will not make you bluſh, with asking, whether the *Goſpell* will afford you textes to juſtifye this. I pray you ſearch the *Alcoran*, I am confident the *Alcoran* is not a booke profeſſedly and impudently helliſh enough to warrant this action. For Gods ſake, Sir, have ſo much regard to the honour of our nation, as to uſe ſome meanes to wipe of this Scandall; let not the world thinke, that we Engliſh-men, if we doe not beleeve, yet at leaſt have ſome ſuſpicion that there is a God, an avenger of perjury. Perjury you know was even by the Heathens accounted a ſinne, not only deſtructive to the Authours, but to whole Cities, and Kingdomes, which have the misfortune to have ſuch perſons living in them. Shall Rebellion be reported to be accounted by any Engliſh Proteſtant, not only a pardonable but a lawfull act, yea a vertue, yea ſo eminent a vertue, that like charity it will cover a multitude of ſins, and ſo fit and neceſſary to be practiced, that rather then omitted, perjury it ſelfe ſhould be ſwallowed? I hope Maſter *Marſhall*; His Majeſty hath beene miſinformed, and that I am to crave your pardon for laying to your charge this acculation.

Other things there are, which though I hope you did diſlike, & had no Active influence on them, yet when you thinke ſadly on, I beleeve you will thinke muſt prove part of your charge. As thoſe bloudy tumults from the City, whoſe pretence indeed was Juſtice and Liberty, (but hath beene the bane of both:) thoſe printings and preachings of known lies and calumnies, thoſe revilings and proſcribings of His Sacred Majeſty, thoſe ſhameleſſe mocking and upbraidings of Almighty God to his face and in his owne ordinance, giving him thanks for forged victories or confeſſed loſſes, the neglecting of all manner of Oathes, even of that oath of your owne invention, *the Proteſtation*, which alone if it ſhould riſe up in Judgment againſt you what would become of you? In a word whatſoever almoſt has beene ſpoken or done in order to your *great deſigne*, that is, the whole buſineſſe of your brethren eſpecially of the ſeparation, for theſe two laſt yeares; I feare ſome ſhare of the guilt of all this will cleave to you, ſo that it will

concerne

concerne you, to adviſe how you may acquit your ſelfe of it. For Mr *Marſhall*, can any Chriſtian deny that all theſe things have not beene done? And having beene done, can any excuſe be made for them? And this being ſo, how could it conſiſt with a good conſcience in you, (although you had no hand at all in any of theſe things,) to diſſemble the taking notice of them? Not once to preach publikely againſt them though you knew many of your cheife Auditors were guilty of them? Are you ſo tender harted, that you cannot endure ſuch fleight ſtaines in the Church, as the Surplice, Letany, or a few new poſtures &c. and can you over-looke ſuch abominations as theſe? Can you find nothing againſt which, to expreſſe your zeale but only peace, or are you of that good opinion, who openly maintain'd, that *for a holy end ſome evill things might be tolerated*, though S. *Paul* ſay of ſuch as he, *their damnation is ſure?* Could you admit ſo much ſecret Atheiſme into your heart, as to expect from deſignes, built upon ſuch rotten grounds, and forwarded by ſuch wicked arts, that a good iſſue could follow? I aſſure you for my ſelfe, though I extreamly greived to ſee ſuch things practiced ſo uncontrolably, yea ſo kindly and thankfully received by Chriſtians, and though I was a long time ſolicitous of the ruine threatned to this Church; yet ſince I could not chuſe but ſee thē, I began to be more ſecure both for Kingdome and Church, ſince by all that I had either read or could informe my ſelfe concerning the courſe of Gods moſt wiſe and holy providence, I could never find that in the end he ever crown'd with bleſſings the deſignes of perſons that ſo ſhamefully diſhonoured him, how holy and ſpirituall ſo ever their pretences were.

The other great pretence for this warre is *Religion* (*Chriſtian Religion*, I pray you thinke of that, Maſter *Marſhall*,) Zeale for the maintaining of this, has wreſted from you your ſelfe many eager and loud exhortations, that men would ſtand reſolutely for Gods truth, that they would neither ſpare their purſes, nor lives in ſo holy a cauſe. Are not you, Sir, one of thoſe Godly Divines that have been conſulted with, as the whole Kingdome, hath beene given to underſtand? This is the almoſt only thing, which is ſaid to make this warre to be, *pium duellum*.

But for the honour of our Bleſſed Saviour and his Religions ſake (Maſter *Marſhall*) I beſeech you at leaſt in this controverſy, ſearch the

the Gospell diligently (for that sure must only determine this point, here needes no conjuring up of Fundamentall lawes of nature or Nations nor new unheard of Priviledges.) I say once more search the Gospell, and if there appeare one word, that gives you warrant to provoke Christians to any kind of warre for the cause of Religion (which yet is the almost only *Pulpit-cause*) I will confesse my selfe a desertour of Christ, a betrayer of his Religion, for not daring to flesh mens swords in this quarrell. But in the Gospell I find, that *the weapons of our warfare are not carnall, but spirituall*; I find that *the Tares which grew among the wheat*, that is, the Children *of the wicked one*, Hereticks, are forbidden *to be pluck't up and destroyed, before the time of Harvest*. I find that against the enemies and Persecutours of this Religion Christ Jesus has furnished us with no other weapons, but defensive only, and those, *patience* or *flight* at the most. I find that by such weapons, and such only, Christian Religion prevailed against the power of the whole Roman Empire. I find not that any one of the antient Fathers taught, or that without their teaching the primitive Christians made use of any other weapons, but these, or that they thought any other weapons lawfull. You know what *Tertullian* speakes in his Apology, *viz* that the *Christians then (though if they had thought the sword a lawfull instrument in this cause, they wanted neither numbers, nor power, yet) durst not betray their Consciences to secure their lives*. It is much to be doubted, Sir, that it is not superstitions or other imputed vanities, which make such antient writers scorn'd or hated by your freinds, both Separatists and Anabaptists, so much as these vertues of patience, and Christian obedience, for which they are so famous, and wherein you will not be their Schollers. Now all this and a thousand arguments and reasons beside these, which might be alleadged, being apparent, whereto may we attribute this your certainly not Christian Apostolicall way of maintaining true Religion, but only to a confessed distrust in Gods providence, or in his love unto his Church? that men fearing lest God should not blesse those indeed only blessed meanes of suffering, which heretofore when they were used were alwayes prospered by him, have therefore cast aside this Spirituall armor, and have betaken themselves to such as *Mahomet* and the *Purple whore* and the great master of both these, the Divell, that *Abaddon and ἀπολλύων* hath and doth make use of, for destroying true, and introducing

introducing falſe Religion? If it were the truth of Chriſt that thoſe of the ſeparation, or their new aſſociates, (though indeed moſt mortall enemies,) the Anabaptiſtes have beene ſo buſy to advance? Is it poſſible that with all their ſtratagems and darke counſells and prayers and faſtings, they ſhould not to this day have obteined from God ſo much ſucceſſe as to become the maſters of one Kingdome, City, nor village? excepting only that which they will be aſhamed to brag of, the City of munſter?

Oh Sir, How then will you anſwer it to Chriſt (who will certainly, in this caſe eſpecially be a very ſevere Judge) that you have made him who *came not to deſtroy mens lives but to ſave them*, a pretence for the ſhedding of ſo much bloud as hath beene and probably will be ſpill'd? If it ſhould chance mens eyes ſhould be opened, and that this ſhould be acknowledged an unlawfull cauſe of warre, whom can you expect that thoſe poor ſoules, who have died in the very gall of bitterneſſe and rancour of Rebellion ſhould curſe, but *ſuch Miniſters* as you, who have told them (but moſt falſly) that ſuch a way of expoſing themſelves to death was not onely acceptable, but abſolutely commanded by Chriſt himſelfe? Sure, Sir, War is a buſineſſe of ſo infinitely deep concernment, that it ought not to be undertaken but upon grounds evidently lawfull and warrantable. A War therefore for *Religion*, and againſt *a lawfull Superiour*, againſt whom the Goſpell ſo apparently forbids reſiſtance, muſt be proved lawfull at leaſt by as many and evident Texts, as thoſe are which ſeeme to diſcommand it. O Sir, where are thoſe Texts? Why is not one Goſpell-quotation produced for this purpoſe? Not one Maſter *Marſhall*, not one ſingle one, that to any thinking, conſidering Chriſtian will ſeem of any kinde of moment at all? Is it incogitancie or ignorance in you Miniſters that there is ſuch want of the Goſpell in theſe points? No certainly, it is meer guilt, or rather a clear confeſſion that you can finde nothing in the Goſpell whereby the Profeſſours thereof may be encouraged to defend it this way. However, let it be ſuppoſed that the lawfulneſſe hereof might be maintained in ſome poſſible caſes; yet it cannot be denied, but that patience (ſo oft commanded and bleſſed by Chriſt) is at leaſt a lawfull thing to be practiced too. Now that you ſay Religion and Truth is perſecuted, and if patience againſt any perſecutours, certainly, then againſt a lawfull King when he turnes perſe-

tutour. How then comes it to paſſe, that neither you, nor any of your partie ſhould exhort men to patience or martyrdom now? Is it out of conſcience that you dare not? Will not the Goſpell warrant ſuch exhortations, thinke you? For ſhame, Sir, let it be confeſſed at laſt, that whatſoever other pretenees may ſeem ſpecious and popular, yet that this *of Religion* (which notwithſtanding boulſters up all other, and when the reſt fail, recruites many of your decayed Regiments) yet that this, I ſay, is ſo farre from making this War lawfull, that it ſelfe is more unlawfull, than the War.

But if *Chriſtian Religion* might be thus defended, muſt *Diſcipline* therefore be ſo defended? muſt *no croſſing, no kneeling, no ceremonies, no preſcribed prayers*, be ſo defended? or at laſt ſpeak out *Plain Engliſh* in this point too: Is it indeed the Engliſh Proteſtant Religion of the Kingdom that you would thus defend? why, did the King ever perſecute the Religion of the Kingdome? Did he ever, or any by his command burne the Liturgie, damne the Articles and Canons, abominate the Homilies of the Church? Do his Souldiers tear Surplices, and threaten to murther the wearers of them? For ſtarke ſhame then ſay not that you defend the eſtabliſhed *Engliſh Proteſtant Religion*, againſt the King: that King who ſcarce ever was once abſent from his own ſolemne Prayers and Sermons. By the way remember, Maſter *Marſhall*, your uncharitable ſuſpicions, your unreaſonable, groundleſſe declamations againſt his Majeſtie in this point of Religion, are yet farre more unexcuſable than before.

But to take the maske quite from off your faces, remember that this King whom you know to be ſo conſtant a lover of the Religion wherein he was bred, yet this King in a charitable, religious compliance with you, offers to yield to any reaſonable alterations, and to take away whatſoever doctrines or practices may ſeemingly be offenſive to tender conſciences: onely, I believe he would be unwilling to have that expoſed unto the world for the confeſſed Religion of the Kingdom which ſhall be agreed upon by an Aſſemblie over-voted, or over-awed by ſuch as profeſſe themſelves at leaſt ſtrangers, if not enemies to this Church; for let the effect of ſuch a meeting be what it will, it cannot be called the Religion of *England*, it is but at moſt *A Religion for England*. Therefore, for Gods ſake, let the King be ſtiled in this War not an Invader, but onely, as it is apparent

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he indeed is, *A Defender*, rob Him not of the Title of his Crown? for does He take up Armes either for any new additions to his former Prerogatives, for any new Lawes to the prejudice of His Subjects liberties, or for any new Articles of Religion which he has a minde to introduce by the sword? Would he infringe any old Lawes, or Priviledges, or Articles? Have not you forced him to unsheath his sword meerly to prevent innovations in all these? Which is then the *invading* and which is the *defending side*? If you be sicke enough, to be weaned from worldly respects, I shall not desire a fitter person to answer this question.

Now these are Sir, the principall Heads or Articles of crimes, of most of which I must needs confesse I doubt (and I hope in Christ I shall not be found uncharitable, though I should chance to be mistaken) that you M. *Marshall* are guiltie. For Christ his sake thinke sadly on them, and advise with some grave and holy men of our Clergie, as well as your own, such as are M. *Shute*, D. *Oldsworth*, &c. These are matters Sir, that certainly deserve all possible examination. And you who I believe would not trust an ignorant Lawyer, though your friend and fellow Sectarie about your estate, you should in reason at least be as carefull of your soul. And withall, I pray you take this also into your consideration, that if you prove indeed guilty of these things, as I must fear you are, then if it should happen that God should deal so mercifully with you as to convince you of them, and to give you repentance for them, it will be likewise most necessary that you should endeavour to satisfie Gods Chuch for this extreme scandall given, by professing your repentance, and attempting to undeceive others. And who knowes, whether since those crimes, how fearfull soever in their own nature, yet were the effects chiefly of ill education and prejudices in your judgement not Christ, or want of love to him, who knowes I say, whether Almighty God may not be pleased to accept of even a death-bed repentance for them.

I hope Sir, you will be pleased to write or cause to be written some few words in answer to this. For so much methinkes charitie backe again to me (who professe my selfe contrary to you in all these points) will require from you. For certainly, either these things which I call accusations, are extreme great vices, or extraordinary vertues, they cannot possibly be things *indifferent*; so that one of us, in the

ſtate we both are, muſt needs want ſome ſpeciall Chriſtian Graces, without a concurrence of all which you know there is no poſſible ſalvation. Now if you be ſo pleaſed to extend ſo much charitie to me, you ſhall make your own conditions either of ſecrecie, or what elſe you pleaſe, oncly my deſire and expectation is that I may hear ſome thing from you, if at all, by the xvi^th^. of this preſent moneth.

Now the God of mercie and comfort be with you, and repair all the breaches of this poor Kingdom and Church, I am Sir,

Your Brother and Servant
in Chriſt Ieſus.

1°. Martii
1643.

FINIS.

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